



## **ANALYSIS OF THE MANUSCRIPT OF ALAUDDIN BUKHARI'S WORK "RISOLA FIL-ITIQAÐ"**

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### **ABSTRACT**

*Allama Alauddin Bukhari, who lived in the last quarter of the 14th century and the second quarter of the 14th century, wrote important works in almost all fields of Islamic sciences. In particular, his scientific heritage related to the science of Aqaid has been recognized by the representatives of the field, and until today three works such as "Muljimatul-mujassima", "Fadhatul-mulhidin wa nosihatu-l-muwahhidin", and "Risala fil-itiqad" have been found. In particular, the scientist's treatise "Risala fil-itiqad" is one of the important sources on the faith of the Ahl as-Sunna community. A manuscript copy of the work is kept in Shahid Ali Pasha Library in Turkey. In this article, the scientific analysis of the work "Risala fil-itiqad", its description, its importance in the teaching of Maturidiyya, and its sources will be covered on the basis of this manuscript.*

**KEYWORDS:** *Alauddin Bukhari, Amir Temur, "Muljimatul-mujassima", "Fadhatul-mulhidin wa nosihatu-l-muwahhidin", "Risalah fil itiqad, Sa'duddin Taftazani, Azudiddin al-Ijji.*

### **INTRODUCTION**

The role of written heritage in the history, ethnic formation and civilizational development of ancient peoples has gained great importance. From this point of view, it is also true that the written heritage has polished the cultural and educational life of peoples.

Today, in different regions of the world, funds of manuscripts are established and thousands of manuscripts are preserved. The study and research of the works kept in the world's funds shows that it is noteworthy that the cities that experienced the high stages of civilization culture were built several thousand centuries ago. For this reason, identifying the world's funds, researching their written heritage and applying it to practical life was recognized as one of the urgent tasks.

### **THE MAIN PART**

Alauddin Muhammad ibn Muhammad Bukhari is one of the scholars who grew up in Bukhara and made scientific trips to different countries of the world and left a great written legacy. Alauddin Bukhari wrote about 10 works on jurisprudence, linguistics, aqeed and other sciences, which are currently preserved in various funds of the world. Identifying, researching, comparative analysis of works of scientists in international funds and forming scientific conclusions based on them are important tasks.

During the research of the information provided in the sources related to Alauddin Bukhari's scientific activity and the comparison of the scholar's written heritage found to date, his belief and related issues, "Muljimatul-mujassima", "Fadhatul-mulhidin wa nosihatu-l-muwahhidin", His works such as "Risala fil-e-tikidok" have been identified. Уларнинг барчаси ёзилиш методига кўра,



“матн” ҳамда “далилли раддия” услубларида битилган бўлиб, мотуридия таълимотининг XV асрдаги амалий ва назарий жиҳатлардан тараққиётида муҳим аҳамият касб этган [1:291].

In the 14th and 15th centuries, one of the works that served to objectively illuminate and preserve the pure creed of the people of the Sunnah community and to solve many problems in the science of the creed is "Treatise on Belief", which is a work written by a scholar in the text style.

From the research process until now, it was found that only one manuscript copy of the treatise is kept in the fund of Shahid Ali Pasha library in Turkey (as part of the Complex) with the inventory number #382 [2]. At this point, its description will be stopped.

This manuscript is the second work in the collection, and the collection consists of 52 pages in total. It contains 11 pages (7a-17a) of the work "Treatise on Faith". On its first page, the author's name is "Alauddin Bukhari" and the title of the work is "Risola fil-i-tikidok". At this point, it should be noted that it is considered the closest copy to the time when the scholar lived, and the scribe finished copying it in the year nine hundred and sixty one of Hijri [2:17].

The manuscript consists of 11 pages, and the number of lines on the page is 31. It is copied in the manuscript. Some words and phrases in the text are commented on in the margin. Also, there are cases where the spelling mistakes that occurred during the transfer process were corrected in the margin. For example, the main text and the font in the margin are the same. Sheets are stacked. Mant does not say who and where the manuscript was copied, but it is noted that the work was "completed on the 14th blessed Tuesday of the month of Safar, 961 Hijri" [2:17].

Headline:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ وَسَلَّمَ الْحَمْدُ لِلَّهِ كَمَا وَجِبَ لِكَبْرِيَانِهِ وَجَلَالِهِ، وَالشُّكْرُ عَلَى مَا غَمَرْنَا بِهِ مِنْ نِعْمِهِ وَنَوَالِهِ. أَحْمَدُهُ حَمْدَ مَنْ غَاصَّ فِي بَحَارِ مَعْرِفَةِ أَسْمَائِهِ وَجَمَالِهِ. أَشْكُرُهُ شُكْرَ مَنْ عَلِمَ أَنْ شَكَرَهُ مِنْ جَمَلَةِ آيَاتِهِ وَأَفْضَالِهِ.

Translation. I begin with the name of Allah, the Merciful and Merciful. May peace and blessings be upon Muhammad s.a.w. and peace be upon his family. All praises be to Allah, Whose glory is obligatory in Himself, and who covers us with His blessings and gifts. I praise him with the praise of one who dives in the seas seeking the enlightenment of his beauty and names. I thank Him with the gratitude of the one who is thankful, knowing the gratitude for His blessings and blessings [2:7].

The end of the piece:

... تمت كتابة هذا بعون الله الملك الوهاب، وإليه المرجع والمآب بتاريخ اليوم المبارك يوم الثلاثاء رابع عشر شهر صفر الخير، سنة إحدى وستين وتسعمائة، أحسن الله عاقبته بخير.

Translation. ... The transfer of this treatise was completed on Tuesday, the fourteenth of the month of Safar, in the year nine hundred and sixty-one of Hijri, with the help of al-Malik and al-Wahhab, the owner of the destination and destination. May Allah make the outcome good [2:17].

Alauddin Bukhari's "Treatise on Belief" in a short form, in which a total of forty-five doctrinal issues are covered. These issues began with the topic of "The first obligatory act for a dutiful servant" and ended with the issue of "refutation of the views of the Rafizi about the return of Ali (r.a.) and his descendants to the Earth" [2].

At the beginning of the work, the truth of things is fixed in the eyes of the people of truth, the evidence of the existence of Allah Almighty, the oneness of the creator of the universe, the antiquity of Him, the fact that He does what He wills, the knowledge of all things, the power of everything, He is the Hearer, the Seer, the Ever-Living, every issues such as the Being who is the organizer of the work, that He is neither substance, body, nor form [2:7] are explained.



Then, the author explained that none of the six aspects can be attributed to Allah Ta'ala, that he is free from color, taste, smell, mood and other such qualities, that he does not occupy any space, that he created light, that he has eternal qualities, the quality of speech, taqwin, seeing Allah Ta'ala [2:10].

Alauddin Bukhari, after explaining the attributes of Allah, guidance and misguidance, suggestion, sustenance of forbidden things, faith, the faith of the muqallid, the question of fate, the sin of the great ones does not make a servant from faith, the punishment of the grave, repentance, the sending of prophets, the ismat (innocence) of the prophets, the question of Imamate and concluded the work with a statement of some views of the Rofisians [2:13].

Allama begins many issues in the work with the word عالم - knowledge. After that, he first presents the problem and gives answers to it, sometimes briefly, sometimes in more detail. For example: "He (Allah) is not light, but the creator of light. Unlike Mushabbihas. Because they quote the verse "Allah is the light of the heavens and the earth" as a document.

For example: "He (Allah) is not light, but the creator of light. Unlike Mushabbihas. Because they quote the verse "Allah is the light of the heavens and the earth" as a document.

We refute them and say that Ibn Abbas (r.a.) says: "Indeed, He (Allah the Exalted) is the Enlightener of the heavens and the earth." Some of them say, "Surely He (Allah) is the guide of the people of the heavens and the earth." This is one of the other issues. - he sums up the matter briefly. It is noteworthy that the reason was that the scholar did not want to confuse one issue with another issue, and in this way he brought up the issue first and proved the religious view of the people of Sunnah in a short and concise way.

In this "Treatise on Philosophical Belief" Alloma clearly and concisely mentions every issue, and in the places where it is necessary to comment on some issues, there are such views in this category, but in fact, the intellectual scholars have noted that they are supporters of this view. It is emphasized that the mentioned issues are based on the Qur'an and the Sunnah, as well as supporting it with intellectual arguments. For example, in the work, when giving refutations to many mistaken categories on a scientific basis, in the "question-and-answer" style, forms such as "fnqwl", "андна", "qyl", "qlna", "qal" are used effectively. Also, the scholar expresses his opinion using the expression "qalwa al-hanfia" (the Hanafis say), directly quoting the opinion of the Hanafi scholars and expressing the true and correct meaning of the matter. In particular, he is Imam Abu Hanifa, Abu Mansur Moturidi, Abul Hasan al-Ash'ari (260/873-330/941), Abu Bakr Muhammad ibn al-Tayyib al-Baqilani, Imam Abu Ishaq al-Isfarani, Imam ash-Sharif al- Jurjani, Imam al-Haramayn al-Juwayni (419/1028-478/1185), etc., expressed his views based on the opinions of the scholars of the Sunnah community. In addition, the scholar directly quoted Al-Mawaqif by Al-Azudiddin Al-Ijji (ca. 708/1308-756/1355), which is considered the most famous source of the Hanafi sect. So, Alauddin Bukhari's reliance on the ideas of his teacher Sa'duddin Taftazani's teacher Azuddin Al-Ijji indicates that he paid great attention to the silsila system in matters of belief.

Of course, this work serves to preserve the faith of the people of Sunnah until today, as well as to find scientific answers to the complex questions of today in the scientific views of the scientist.

## CONCLUSION

In conclusion, if the issues presented in Alauddin Bukhari's "Treatise on Philosophy" are easy to memorize in a short way, the broader interpretation of some issues served to eliminate the conflicts that arose. In addition, based on the scientist's scientific views, it is possible to identify the



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controversial issues of that time, compare them with today's controversial issues, identify similarities and differences, and correct them through the scientist's scientific views.

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